CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D-THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION PAIL."

Vol. XIV.

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Gardiner, Maine, Friday, November 27, 1834.

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WILLIAM A. DREW, Editor.

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From the Inquirer and Anchor. DEATH OF W. I. REESE.

Our readers will recollect that a very brief notice of the death of this amiable, efficient and much respected laborer in the cause of a world's salvation, was given some weeks since in this paper. When the melancholy intelligence of his death was received, we were absent from this place (Hartford) in attendance upon the Hudson River Association' and 'The General Convention of the U. States;' and did not therefore pay that immediate and respectful tribute to the memory of our departed brother which his exalted virtues and moral excellence so richly ment - Since then we have waited the appearance of facts from which we might collect and lay before our readers a brief sketch of his life and character, especially that part of it which relates to his labors in the ministry of reconciliation. The short account which follows is all we

have been able to collect in relation to

the subject. It is copied from the Utica Magazine and Advocate.]

WILLIAM I. REESE was born in Charlestown, Montgomery county, in this State, on the 25th of December, 1799 — so that, at the time of his death, he had not yet attained to the age of thirty-five years. Of his early life we know nothing. After he had attained to manhood he came to this city, [Utica] where he worked at his trade of saddle and harness making. He was a singer in the choir, and it is believed, a member of the Baptist church in this city. He was then, as in after life, remarkable for his affectionate and friendly demeanor - his strict moral deportment, and nice sense of decorum and propriety. About the year 1823 - pernaps a little earlier - he embraced the faith of universal salvation, and immediately resolved to proclaim its glad tidings to the world. In company with Br. Ammi Bond, (now of Carroll, Chautauque co., then a fellow-workman with Br. Reese, in this city,) he commenced stud-ying English grammar. This fact may appear astonishing to those who were acquainted only with the stores of excellent and useful knowledge so correctly pos-sessed by our excellent brother. But to those acquainted with his industry, application, and ready descernment, it will be but confirmation of their previous good opinion. It would appear also, from this fact, that Br. Reese was but little favored in early life with the advantages of a good literary education — that he was his own instructor, the architect of his own temple of knowledge, and what is commonly termed 'a self-made man.' He temple of knowledge, and what is com-monly termed 'a self-made man.' He did no discredit to the expectations generally formed respecting such men. He was prompt - ready - precise in all he knew and in all he did, almost to a

His exactitude in writing and speaking, whether we have reference to the facts communicated, the arguments advanced, or the language in which he clothed them, was a prominent trait in his character - one which, though it made him often appear, on a first and partial acquaintance, cold, formal, and even pedantie, could not long conceal from view that peculiarly amiable and affectionate good-will to all mankind, which was a yet stronger, higher trait in the man, and which won for him, in despite of first prejudices, deep, fervent, and lasting esteem, and an affection which increased but as the man became better and longer known and understood. But grief and memory

make my pen diffuse.
In 1324 he obtained a letter of fellowship from the Western (now Central) Association of Universalists, convened at Madison, June 2d and 3d, after which period to the present time, the records of our order, his own labors, and the various Universalist periodicals since published, make known his highly useful course. Suffice it then to say, that he was or-dained shortly after, (by the Genesee or Cayuga Association, it is believed, though no Minutes of their session are at hand to refer to,) and after a residence of several years in the western section of the State, he received and accepted an invitation to settle with the society in Porland, Maine. It is blieved that this arrangement was made with the societies in Ontario country, on the express condithem again. Accordingly at the expiration of that time, he again commenced who was formerly pastor of the Univer-

his labors there, residing in East Bloom- salist Church in that city. We copy it field, until last Spring, when he received from the Christian Pilot. and accepted an invitation to settle in Buffalo, where his sun of life has set before it attained the meridian.

Br. Reese was twice married, and his domestic life was most happy and exemplary. Two children - one by each union - and a bereaved widow will long lament their loss, while they cherish with fond remembrance his estimable and numerous virtues — virtues without a stain — for even his failings (if any he had, and he was but mortal) 'leaned to virtue's

out comment.

Buffalo, September 8th 1834.

Brs. Skinner and Grosh — The melancholy duty devolves upon me of informof the First Universal Restorationist society of Buffalo, is no more ! - He departed this life in the full possession of

perfect composure and resignation to the will of God, on Saturday evening, the 6th

instant, at 9 o'clock. Since the breaking out of the cholera in this city, every moment of our lamented brother's time has been devoted to his truly arduous duties, and a large portion of it has been spent among the sick and dying - administering relief to the one, consolation to the other, and sympathy to all. He has at length himself fallen a victim to the disease - fallen in the path of duty; and it is almost superfluous to add, that Christianity has lost one of its most able defenders — our denomination a faithful, talented, and devoted servant the poor a sympathizing friend - society one of its brightest ornaments - his bereaved widow a most devoted, affec-

the fondest fathers and the kindest friends. The sickness which terminated his lahors here, and his mortal career, commenced on Friday evening. All that medical science could do, was done in his behalf. But it soon became apparent, to himself at least, that the hour of his departure was at hand. He spoke of his family and friends, with that mildness characteristic of the man. On Saturday in connexion with the principles which he joined in prayer with Elder Tucker, of excited it, as worth more than 'all whole the Baptist denomination, and at the close of his pathetic appeal to the throne of Grace, twice raised his hands to heaven, and twice audibly repeated the deep solemn Amen. After having made such brief arrangement of his affairs, as the circumstances would admit, taken leave of his weeping family, and repeating, 'Come, Lord Jesus! O, come quickly!' he resigned his spirit to the God who gave it.

At 4 o'clock in the afternoon, of Sabbath, a large multitude of people assembled at his late residence, to attend upon the necessarily brief services of the occasion, and to testify their respect for departed worth. A portion of 1 Cor. xv, was read, the throne of Grace addressed, and a few words of consolation tendered

During the short period (four months) he has resided in Buffalo, he had (as he had previously done in all places where the friendship and unqualified esteem of a large circle of friends, who manifested their attachment by an attendance in the chamber of sickness, at the bed of death, in the house of mourning, and at the last sad offices of respect. Among the many who were conspicuous for their acts of Christian kindness, we would particularly remember the Reverend clergy, generally, of the different denominations in this city. Their attention to all the offices of consolation and respect, was honorable to themselves and demands our

To each - to all who in the least aided in the duties of the occasion, the writer would tender his gratitude - to the afflicted, bereaved, disconsolate widow, his heartfelt sympathy. May God bless her — bind up her broken heart —heal her lacerated bosom - be a father, a protector and guide, to her fatherless children and, finally, bring us all to meet in the regions of immortal bliss - to meet, no more to part.

Such, Brs. Skinner and Grosh, is the melancholy task which has fallen to my lot. Much, very much fatigued with riding fifty miles yesterday in the rain needing consulation myself - excuse, I beseech you, inaccuracies, supply deficiencies, and believe me your friend.

K. Townsend.

[The following from the pen of Br. Rayner will not be unacceptable to our

* * Such is the brief account I have been able to obtain of the life, character, and decease of Rev. Br. Reese - our brother in the faith of God's impartial and unchanging love, and your former pastor - who, for a season ministered to you in the things pertaining to the kingdom of God - the riches of the Gospel of your salvation. It is unnecessary for me to speak of his character, and his labors of love, during his residence in this place. Let it suffice to say that, so far as I have heard, the uniform The closing scene is so feelingly portrayed by Br. Townsend, that we shall suffer his letter to speak for itself, within every particular; and in no instance gave just occasion for reproach or censure. Happy would it be for the world _ I have reason to believe — did all men possess the like humane and generous disposition, were they actuated by the ing you that our worthy brother and fellow-laborer, WILLIAM I. REESE, Pastor same principles of uprightness, and integrity, and under the controlling influence of the same spirit of kindness, sympathy, and extended Christian philanhis mental faculties, and with the most thropy.

I cannot help noticing in particular, one remarkable instance of his attention to the sufferings and necessities of the bereaved and poor - and such said the Savior, 'ye have always with you, and whensoever ye will, ye may do them good.' I allude to that valuable association and institution - that noble Charity the 'Portland Wood Society,' for the relief of poor widows, and distressed families during the winter season. This association was first formed in the Universalist Society in this place, and originated with our worthy, now lamented Br. Reese. He, as I have been assured, suggested the plan — was active in maturing and establishing it, and bringing it into desirable and successful operation. Surely, of him, in reference to this betionate husband, and his children one of nevolent institution, it may be fitly said, in the language of the Patriarch of Uz, 'The blessing of those that were ready to perish came upon him, and he caused the widow's heart to sing for joy — he was a father to the poor; and the cause which he knew not he searched out when the ear heard him, then it blessed him; and when the eye saw him, it gave witness this compassion and benevolence excited it, as worth more than 'all whole burnt offerings and sacrifices.' But he is gone! May Heaven raise up many more such, to alleviate sorrow, and bless the world. He is gone! His labors and sufferings are o'er—his usefulness among men is at an end - at end, do I say? Nay, not so — for he offered an 'excellent sacrifice' — and 'being dead, he yet speaketh,' and the voice of his example is yet heard, and will, we trust, excite a generous emulation, and induce many others, to go and do likewise.

But the labors and the sufferings of our departed Brother are indeed at an end; and for him, 'there shall be no more death, neither sorrow nor crying, and no more pain, for the former things are passed away. It is matter of satiscommitted to the silent house for all the that all who profess it prized it more, and were more under its genuine and salutary influence. It is a faith founded in scripture and the acknowledged attributes of God; is most consistent with the true he was known) succeeded in securing principles of reason and philosophy, and commends itself to the best affections and the ardent desires of all sincere Christians. It is a faith truly worth possessing, worth professing, worth contending for, earnestly. Should you relinquish it, where will you find a better? where any other, suited to the wants, the wishes, the longings of the reflecting, the pious, and the benevolent mind? No where. never, it is impossible you should find a sufficient substitute to supply its place. Cleave to it then, defend it against opposing error, support it by every reasonable exertion, and by every necessary sacrifice. It brings peace on earth, points to a blessed existence beyond the confines of mortality, where we can die no more, but shall be equal unto the angels, being the children of God, and of the resurrection. Amen.

NEW ORLEANS.

The editor of the New Orleans Advertiser incidentally remarks :-

"The most permanent population of our city does not exceed 50,000, from which deduct 30,000 colored, which will leave a white population of 20,000. Of these we may say 15,000 are Catholics, and 5,000 Protestants - and of these again there are at least 6000 communicants of the first denomination, and 600 of the latter. There are in all 6 Catholic churches and chapels, attended by, as Rayner will not be unacceptable to our readers. It is the concluding part of a funeral discourse delivered in Portland men. The usual estimate, for the most EXTEMPORANEOUS PREACHING.

The fame and success of Hall as an extemporaneous preacher are not without their instruction and influence. He invariably preached extemporaneously, that is, he did not in any case of preparation wholly commit his matter to paper. He was obliged to do. His disease demanded a tribute of agony for every line he wrote. But those who can, should write. The true doctrine for common minds on this subject unquestionably is, that ser-mone should be, in part, carefully writ-ten out, and in part studied, but extem-poraneous as to language and illustration. Let both be carried on together, and the labor and care of writing will contribthe labor and care of writing will contribute to the order and compactness of the extemporaneous effort — the extemporaneous effort will contribute to the simplicity and ease of the written productions. We are aware that sometimes a heavy charge is brought against the whole indis-criminate mass of written sermons, as necessarily and of course prosing and dull; and though a minister may improve his style and logic by writing sermons, yet it is at the expense of immortal souls. We believe no such thing. A sermon carefully written may be lively in interest, luminous in instruction, glowing with spirit, and with feeling. pointed and piercing to the heart. The same is true of unwritten sermons. They may have every element of light, and warmth and efficacy. None can doubt this, who have heard of the success of Hall. Both are good and should be pro-

There are some, who decline to cultivate extemporaneous eloquence, because they suppose there is inherent in them an unconquerable inaptitude to the exercise. They have made attempts perhaps, which issued inauspiciously, and they resolved henceforth to cleave steadfastly to the pen. Let the history of Hall speak in this place and on this point. How was it with him? His wonderful ability, power, eloquence, in extemporaneous speaking, are well known. Was there a peculiar innate facility to this power and while the same of the confession of the account of two entire failures in succession, of a most mortifying character. -We will not stop to relate them, though they are peculiarly instructive, occurring as they do, in such a man as Hall, and in precedence of a career so splendid. -They show that a man may blunder without being a dunce, and they should contribute to remove that sensitive fear of hesitancy and failure, which operates to keep utterly in silence and in the background, many, who, if they would begin resolutely, and bring out and mature this talent, would be qualified by it to do incomparably more good in the world than they can possibly do by a lavish bondage to the pen. The excuse often given, "It comes hard, we can only catch and stam-

introductory attempts at unpremeditated utterance. He persisted and triumphed. A clergyman of this country thought and preached only through his pen. He supposed it impracticable for him to utter with any propriety and decency a sen-tence which he had not carefully cogitated and recorded. He heard at a certain time a self-educated minister deliver a sermon extemporaneously, with unembarrassed freedom, a warm interest, and a visible effect. He resolved to go and do likewise; he made the attempt, and now the fame of his eloquence is in all the churches; the record of his useful-

ness, we believe is on high. The writer recollects hearing a gentleman, distinguished for forensic eloquence remark, that he raerly ever knew an individual who at first spoke with great flu-ency & ease afterwards to become remarkable for power, cogency and effect, but the reverse he had often seen. The fact involved in this testimony is easily explained. Incipient difficulty imposes the necessity of exertion. The consequence frequently is, growth in greatness. There is a faltering beginning, but a noble conclusion; disgrace at the outset; but glory in the result. The diffident and timorous, and hesitating, should consider these facts and examples, and be incited to effort, and acquire every possible means and facility of influence and of good.

We have spoken of Hall as an extemporaneous preacher. Let there be no misunderstanding of his practice, nor of the process by which he rose to that em-inence. The term extemporaneous is used as opposed to writing in full. Tho' Hall never wrote in full, yet he did not preach without careful preparation, oc-casionally elaborate and minute. His common practice for some years, was merely to "trace out the grand divisions of thought with the most prominent lines of demarkation." This was his slightest

preparation. At other times he would sketch the train of thought or argument under the respective main divisions; — again, he would interweave much of the detail, "selecting and classifying the illustrations, images, and subordinate proofs;" and in those instances where regarded the labor of writing sermons an intolerable drudgery. In this particular, we should not commend his opinion nor his example for imitation. He did as he that was selected and appropriated, sometimes to the precise collocation of the words. What others would write on paper, Hall wrote on his mind. He could create and preserve within, large and distinct masses of brilliant and worded thought, and he could, at pleasure, pronounce it to the world with an overpowering effect. The faculty of mental composition gave Hall a singular and successful advantage, as a thinker, a speaker and a writer. There was a mine within, richer and more exhaustless than the silver caverns of Potosi. The mass thrown out was succeeded by a purer element and more brilliant material. — Imparting did not impoverish, but augmented the stores of mental wealth within. - American Quarterly Observer.

> From the Magazine and Advocate. UNIVERSALISM

IN SOUTH CAROLINA, GEORGIA, AN ALABAMA. The Southern Evangelist for September is now before me. It is an Evangelist indeed — full of "good news" respecting the progress of our cause in the South. I make the following abstract of glad tidings from its columns - particularly from a description of the Editor's mission from Montgomery, Alabama, to Anderson District, S. C., and back again,

via Georgia.

South Carolina. — The ancient labors of our departed brethren, Chapman and Martin, first planted the good seed extensively in this State. Br. Lynch followed after, having now ministered for a cight years. twenty-eight years. About three years ago, Br. Allen Fuller was prevailed on to settle in that State, and aid Br. L. in his labor. The congregations are said to be large and attentive in Laurens, Fairfield, Newberry, and Anderson Districts. Of the society in Charleston we cannot speak particularly. A second Universal-perry, and another is noticed for dedication in Anderson on the 17th inst. - all erected since Br. Fuller went to the South. Besides these there are, I believe, one or two Universalist meetinghouses which were erected there before that period.

GEORGIA. — In Harris county we have one meeting-house which will be dedicated on Sunday, November 3; and Br. Willis Atkins will be ordained on the 4th November, at the same place. The house is a framed building, twenty-four by thirty-four feet, and is situated on the road leading from Columbus to Lagrange. A year has not elapsed since the first Universalist sermon was preached in this county. In Pike county things are nearly in the same state. Our triends are making arrangements to secure for themmer," is wholly unsound and inadequate. It is rather a motive to try; to begin and persist. It is said of a distinguished extemporaneous speaker in England, that he actually twisted off a portion of the buttons from the breast of his coat, in the labor and agony of one or two of his.

A subscription has been started to erect a house for worship, and the prospect is that a house will be erected during the coming winter. In Oglethorpe and Elbert counties we have a considerable number of friends. In Jones county there is a probability that they will soon be prepared to engage a preacher half or the whole time in two places.

ALABAMA. - We have had two preachers in this State for a short time - Br. Atkins for three or four years, and Br. Andrews, Editor of the Evangelist, for not quite one year. Br. S. J. McMorris has lately entered the field of labor, as will be seen by another article in this paper. We have, I believe, two meetinghouses in this State, and four or five societies. The calls for preaching are numerous and earnest, and meetings are

numerously attended. On the whole the advancement of Universalism is very rapid in the South, when we consider the few preachers there engaged. It shows what five or six men may do in three States, within a very short period of time. But they are overtaxed with calls for preaching. It is with pleasure, therefore, that we notice the intention of several ministering brethren to visit that region. In addition to Brs. Rayner, Dods, &c. Br. Kidwell, Editor of the Sentinel and Star in Indiana, and Br. Robert Smith, late Editor of the Religious Inquirer, intend visiting the South. The latter, I believe, intends remaining some time, itinerating through South Carolina and Georgia. May God send forth laborers into the field as fast as the human harvest is prepared for the laborer, and cause the wilderness to blossom and bring forth abundantly the fruits of the Spirit, to the praise of the glory of his grace.

The path of religion is strewed with perennial flowers, and he who travels therein receives an abundant reward.

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CHRISTIAN INTELLIGENCER.

.... And Truth diffuse her radiance from the Press" GARDINER, NOVEMBER 28, 1834.

ARISTOCRACY AND DEMOCRACY.

Startle not, gentle reader ; - we are not about to commit suicide by a chapter on politics - no, indeed ! but we have an inclination just to way, that we have found out at last precisely, by an exact definition of terms, in what consists the destinction hetween aristocracy and democracy; and the information is so important and conclusive withal, that we cannot represe the inclination to communicate it to our friends. We have it from Abner Kneeland, or rather a correspondent for his paper, whose views Mr. K. sanctions. That authority is conclusive. The truth of the matter is just this, - aristocracy consists in the belief - a most foolish and unphilosophical notion of one supreme, intelligent Creator and disposer of all things, whom we call God; democracy is the dishelief in such a Beingor the denial that any other being than Omnipotent, creating, unintelligent Matter brought matter into existence. This is democracy, which, says the writer, boastingly, never bowed the knee to God. Well, it must be so. Now, it has occurred to us as quite a strange and fortunate fact - one, to be sure, which no supreme being had any agency in bringing about - that the club of aristocrats who framed our republican form of government, with Washington at the head of them - we call them aristocrats beeause they all believe in a God -- should have happened to have fixed upon a very anti-aristocratical Constitution; and equally as strange that all our Presidents and other officers of government, all of whom, we believe, have been aristocrats, in the Investigator's sense of the word, should generally seem to have had some regard to democracy in their administration and acts. Is not this wonderful? One would have thought that our Constitution and every administration down to the present, would have been aristocratic to the back bone. And yet perhaps, it is hardly so. It is philosophical chance, doubtless, which has made it other-

For ourselves, we always had an impression, that we had at least a small smattering of democracy about us, - we mean that kind of democracy which is about equally and monocracy on the union - & some hand tion that the people should govern by laws of their own making; but it seems we have all our lives long been mistaken. We must be aristocrats all over, for we do believe in that very irrational notion, that Creation must have had a Creator - even an intelligent author. If we could believe, that it had a senseless, unintelligent creator, viz., matter itself, doubtless we might establish our claim to democracy of the first water; but not being able to do this, we see not but we, in common with nine thousand nine hundred and ninety nine to one of the freemen of the United States, must be set down as ignorant of democracy and the enemies of the republic. Seriously, this identifying atheism with democracy, is an outrage upon the latter term, which we think must be viewed with abhorrence and indignation by an intelligent people. We do not think Mr. Kneeland will gain currency for his centiments by this " New Measure."

BRO. G. P. LEONARD.

It may be recollected by our readers, that several weeks since, in publishing the Minutes of the proceedings of the Penobscot Association of Universalists in Canaan, we mentioned the fact of the passage of a Resolution by the Council favorable to the ministerial conduct and character of Br. G. P. Leenard, which at his request - a request originating as we considered in a becoming modesty,- we withheld in the publication.

matance to which we have now aould be of little im-

ere it not that we -whether enemies t-in New Hampshire, where Bro. _ , now laboring, have cast their lynx eyes so deeply into the remark which we have made upon the subject at the time, as to find therein certain causes for suspicions, which have been magnified, confirmed and circulated to his disadvantage amenget strangers. Now the truth is, the Resolve to which we alluded, went in no degree whatever to create or justify a suspicion against Br. L. On the contrary, considering that there had been some differonce between him and a worthy clerical brother at the Association the previous year on account of a disagreement in doctrine, or in the terms of stating it, the Resolve was passed to exonerate him from whatever censure more private representations may have authorized : and as to what we said, a reader must have been jealous indeed to have seen in our remarks any thing but a commendation of Br. L.'s modesty and of his just sense of propriety, in directing us to withheld what was so unequivocally in his think of these things, and as they think, so mustard seed, become a great tree in which the fowls favor, It would have been published but say and so act.

for the express directions to the contrary; and we considered that he ought to have a right to direct us as he did, seeing the Resolve was one which related exclusively to himself - and this on the favorable side. We withheld the publication accordingly, but forwarded a copy to him shortly after, through the "Star" office at Concord, N. H. which we trust he has received e'er this, and which, if necessary, he can exhibit to his friends and enemies in New Hampshire.

The truth is - if the public must needs be informed of the whole matter - Br. L. had been unsuccessful in a written application made by him from New Hampshire last Summer, to the Committee of the Maine Convention, for Ordination. The causes of this want of success - if we ourselves know them precisely - it is not necessary to state here. He felt aggrieved, and apprehending that his failure arose from the disagreement with the brother before alluded to, at the Penobecot Association the previous year which brother was one of the Committee -(though we do not believe that that brother would carry his personal objections into any of his official transactions) - after his return to Maine he attended the same Association in Canaan where the subject was taken up and a Resolution passed in his favor as previously mentioned. The fact of the suppression of that Resolve at his request, and our mention of the circumstance at the time, it seems were greedily seized upon by some on in New Hampshire, as circumstanees authorizing suspicions against him; and since his recent return there, he has suffered not a little on account thereof. This he has stated in a letter to Br. Bates, who has visited us upon the subject within a week, and who assures us, that whatever the Committee (of which he is one.) might have thought as to the propriety of ordaining him last Summer, a majority of them now are of opinion that he ought to be ordained if he desires. Br. B. too, thinks, that justice to the character of Br. L. and a regard for his usefulness in the ministry, requires that something be said in our columns upon the subject; and it is mainly in compliance with his suggestions that we have written the foregoing. Perhaps it would be well for Br. Adams of the Star to mention the substance of this article in his columns; and if he should publish the Resolve also, it might show to the brethren in New Hampshire the opinion of the Penobscot Association con-

ENDLESS PUNISHMENT.

We wish to ask the reader - and desire that he would answer the question to hisown sober judgment - what good can the infliction of endless and infinite punishment upon a helpless human soul, do to any being in the universe? We will say nothing now of the utter disproportion between such a penalty and the offence; nothing of what might most reasonably be expected at the hands of a Being infinitely and universally good, who gave his creatures existence knowing the infirmities of their nature, the temptations to which they would be exposed, and knowing, also, what must be the final consequence of their existence ; - we will say nothing, "now of the revelation of his will which is in favor of the salvation and happiness of all his rational offspring." of the ample provisions which he has made, through a Redeemer, for the accomplishment of that will, - but such considerations aside - and certainly they are relevant and weighty ones - we ask what possible good can result to any being in the Universe from making a single soul infinitely miserable forever? Will that soul be any better off in consequence ? This will not be pretended. The idea is a contradiction, an impossibility, in terms. Will God derive any benefit from such a result ? Truly not, for he depends upon no subordinate causes for his happiness and glory. He is beyond being benefited by any thing mortals can do or suffer. Who then is to be benefited? Will it be the Saints in light? This indeed has been said, from necessity. We have been told that the anguish of hell is the breast from which the redeemed in heaven draw all their happiness! that they will behold the smoke of the torment of the damned ascending forever, with approbation and joy, and even sing Alleluia, Glory to God in view of the miseries of their wives and children ! What a revolting idea. What a reflection upon all which has been argued about the benevolence of heaven! And can such an idea be true? Are men to be so "radically changed" when they arrive at the celestial glory, as to hate and rejoice in the miseries of their species? Away with such an unnatural, such a horrible conclusion. It follows, then, that the infliction of endless misery would be of no possible use or utility. It would not be the cause of happiness to the sufferers, to God or to any other beings in the Universe. And does or will God do that which is productive of no good? If so wherein would his character differ from that of a being purely malevolent - of an absolute demon? We wish the people would

THE "NEW FIRM"-AGAIN. It will be recollected that, a few number's since, we animadverted upon a New Firm which Dr. Ely said existed in Boston between one N. R. Cobh and Jesus Christ -Mr. Cobb being the active partner and, by the terms of the contract, agreeing to give certain per centages on all gains above \$0,000 - up to 50,000 dollars - to the missionaries, as the condition of success in business. We thought sich business, and such publications, highly impious - not to say blasphemous, and spoke upon the subject accordingly. Our aricle, it seems, has arrested the attention of the doctor,- would that Br. Thomas' last aid long neglected letter, might also receive his attention - and in the last Philadelphian after copying our article entire, he has senously undertaken defence of such revolting pretensions, as follows .

"Have you never read, or reading have you never understood the apostle John, who saith, "truly our Free owsers," which is the very same thing with PARTNERSHIP, with the Father, and with his Son Jesus Christ?" Now, if John save truly our ARTNERSHIP is with Jesus Christ, may not the Editor of the Philadelphian, and any other Christian affirm the same proposition? Were the terms of the Bible to be understood by Mr. Drew according to their obvious meaning, he would probably be quite as much shocked by some hundreds of passages is he seems to have been at our view of 1 John i. 3.

"We have said, no more than Paul, who affirms of all believers that they are "HEIRS of God, and JOINT-HEIRS with Christ.' Rom. viii, 17. Concerning the contribution of pious human efforts for advancing the oint-interests of Jesus Christ and his fellow heirs or partners in the kingdom of heaven, Paul says, "we are laborers together with God:" - "now he that planteth and he that watereth are one : and every man shall receive his own reward according to his own labour." 1 Cor. iii, 8, 9. This is the ule of fetlowship, - the law of the divine and human copartnership. Even sufferings for Christ, endured by his people, for the advancement of his kingdom, are a contribution to the general stock, whence shall ultimately be divided glory to God and gracious rewards to believers; hence Paul speaks, Philippians iii, 10, of "the fellowship of his sufferings;" and says, "I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Colos. i, 24. "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ : - that as ye are partakers of the sufferings, so shall ye be also of the consolation." 2 Cor. i, 5, 7. also of the consolation." men have not the same mind that was in Christ Jesus, it may naturally be expected that they should be strangers to all partnercertainly to know that whether they eat or drink, buy or sell, they are bound to act for Christ no less than for themselves; and that he is deeply affected in his interests by the whole of their conduct.

" JESUS CHRIST AND HIS COMPANY of believers jointly-suffer and labor, in this world, and shall be jointly-glorified in the heavens: but ah! how negligent are many, whose own salvation, and the salvation of whose children and friends is at stake! But blessed be God, Jesus Christ is neither a sleeping nor an uninterested, nor an absent partner, in any concern which relates to himself and is joint heirs in the kingdom. all the glory - ours the boundless bliss."

Very true - very true, - doctor, all true believers and real christians do indeed enjoy a spiritual fellowship with the Father, a holy communion with his blessed perfections; but we suspect that the Dr. has studied his Arithmetic so much, and has so many thoughts on the subject of temporal gain, that whenever he comes across the word " fellowship," his mind is carried back at once to a mathematical rule, and he can think of nothing but the best method of accumulating and dividing dollars and cents. Who would ever have thought, on reading; or who on reading, would have understood, that when the Apostles enjoyed a fellowship with the Father, that therefore they were engaged in trade together, buying and selling on the principles of pecuniary loss and gain? Do we have, any where in the scriptures, an account of any merchants in Rome, Athens, Corinth, Collossee or elsewhere, trading in partnership with Jesus Christ? The idea is too revolting to be dwelt upon. The liberties which some men in the religious profession take in these days for the sake of enriching their own pockets or of accumulating funds for the autodox, are altogether beyond justification. As we said before; such conduct goes farther than any thing else to arm infidels with weapons against our common religion - the religion of the gospel. It seems to us "Satan's last and most powerful device to bring " Christianity "into contempt." We hope that, one of these days, Dr. Ely will see this subject in its true light. We believe he is an houest man - and as such feel a hearty fellowship for him, though we have no disposition to create a parinership with him in his system of modern proselytism or of carnal gain getting - but we admonish him to be careful how he distorts and wrests the Scriptures to make them countenance his

NEW SOCIETY AND CHURCH. organized in Pugwash, Nova Scotia. We rejoice exceedingly at this move ner t amongst our neighbors in the British dominious, and tree it may, like a grain of of heaven may lodge.

UNION ASSOCIATION.

Agreeably to the recommendation of the Pennsylvania Convention of Universalists, several ministering brethren and lay delegates met in Reading, Pa., on the 21st ult. and proceeded to organize a new Association, embracing the Counties, of Berks, Schuvlkill, Lancaster, York and Lebanon. Gen. G. D. B. Keim was chosen Moderator and Br. Jacob Myers, Clerk. This new body is to be known as the "Union Association of Universalists." A Constitution was adopted, and business of a considerable interest transacted, among which we notice the Report of a Committee, by Br. A. C. Thomas, containing a statistical statement of the condition of the cause in that region; by which it appears that there are two Societies, each having a meeting house in Lancaster Co.; other Societies will be organized soon. In Womelsdorf a meeting house has recently been completed. In Berks Co., there are two Societies, each being the owner of a very fine church. In Schuylkil Co., there is a Society with fair prospects. Though there are no regularly organized Societies in Lebanon Co., yet in several towns the Gospel has been preached to good acceptance. There are many believers in York County, and probably there will be several Societies organized before long. In Cumberland Co., " the fields are white unto the harvest." The truth has been preached to some extent in Dauphin Co. But within that region there are at present but two clergymen - viz. Brs. Myers and Longenecker - Br. Asher Moore having recently removed and settled in New London, Con. Two or three lay brethren, however, are expected shortly to become the public advocates for truth; and the Societies generally are in a prosperous condition. On Tuesday and Wednesday, public religious exercises were had, during which Sermons were preached by Brs. A. C. Thomas, Jacob Myers, Asher Moore, and S. W. Fuller. The next meeting will be held in Reamstown in May 1835. Br. Thomas in the Circular Letter, says "It will be a feast of love. The brethren are exhorted to keep it in remembrance." Even so may it be -

FRIENDLY SATANIC VISIT. Br. Williamson, in the Inquirer, gives an account of a Baptist professor in Richford, Tioga Co. N. Y., who having his mind seriously exercised of late on the subject of persona, by his Satanic Majesty, who informed him that the doctrine of the " restitution of all things spoken by the mouth of all od's holy prophets," is false, and warned him that if he embraced it he would carry him forthwith to hell. The poor man chose to believe the devil, rather than God, and, agreeably to the satanic advice, still adheres more firmly than ever to the doctrine of endless misery. This is the case with many others. Doubtless the devil's testimony is the best proof of that doctrine. But what a foolish devil, was this! Universalism fills hell with his subjects, and yet he comes to the earth to prevent people from going to that place !

TRACTS.

The General Conference of Congregational churches in this State has voted to raise, by begging, two thousand dollars the present year for the purchase and distribu tion of autodox Tracts in Maine. If we might be pardoned a suggestion, we would venture to recommend that a large supply of the tract entitled "The Honest Waterman," be procured and sent out as the first fruits of the forth coming inundation.

NEW SOCIETY.

Even in Newburyport - the strong hold of autodoxy - a Society of Universalists has been formed of late, numbering about sixty male members. Who would have thought it? But the cause of truth is onward, and we rejoice ; yea and we will rejoice. We trust the prospects of this Society are good. God grant the members union, zeal, prudence and perseverance, and this little one shall yet chase a thousand, and lay deep and broad the productions of truth in that levely town.

"AND HE WAS SPEECHLESS."

"Why don't you speak ?" said the man to thief whom he heard in his cellar, and from whom, after repeated demands, he could ret no roply - "why don't you speak?" -·Because," muttered the detected offenderbecause I have nothing to say ?" Why don't Dr. Ely speak in reply to Br. Thomas - thinkest thou, kind reader ? Is it not because he has nothing to say ? Must likely.

NIAGARA ASSOCIATION.

The Ningara Association of Universalists was convened in Holley, N. Y. on the 1st and 2d ult. Br. S. A. Skeele, Moderator, and Br. K. Townsend, Clerk. The new Societies in Bridgeway and Yates were received into fellowship. In reference to the death of Rev. Isaac Whitnall, it was voted that a discourse on the subject be delivered before each Society within the Association and a collection taken up for the benefit of his wid- keep in their possession, and to have con-

ow and orphans. Sermons were preached by Brs. C. Hammond, S. A. Skeele, R. Toinjinson, K. Townsend and J. S. Flagher. Five clergymen were present, joined by nine lay delegates. The Circular Letter, by Br. Hammond, speaks of the general prosperity of our Zion within the bounds of the Associ-

CHILDREN OF MISSIONARIES.

The American Board of Commissioners of Foreign Missions has resolved to allow the Missionaries who reside in Foreign Countries, to send their children to this country to be supported and educated by the Missionary Society for the term of six years. At present the sums appropriated for the maintainance of such children, after they arrive, are \$500 to each male and \$240 to each female. It does not appear that any reduction is to be made in the Missionaries pay in censequence of thus relieving them from the support of their children in their families where they are stationed, and where the children are born.

From the Trumpet. ADDRESS TO YOUNG MEN. - NO. 7. On the reasonableness of Christianity. Entreat the younger men as brethren."- 1 Tim. v. 1.

RESURRECTION OF CHRIST. Young men, I have already given six articles on the evidences of the Christian Religion, which, as I think you will confess, go very far to establish its truth. I propose now to call your attention to the evidences of Christ's resurrection. No one will doubt that his religion was divine, if he rose from the dead. The argument has been frequently stated, and by a great many author wish to give it to you in a plain, intelligible form, for which reason I use the words of Bishop Porteus, whom I quote below. I beseech you to read caudidly. Forget every thing but the subject itself when you read. If the religion of Christ is true — if you are destined to a happy immortality - you wish to know it; and the subject is truly worthy of your serious consideration.

After our Savior's crucifixion, Joseph of Arimathea, we are told, laid the body in his own new tomb, hewn out of a rock, and rolled a great stone to the door of the sepul-In order to secure themselves against any fraud, the Jews desired the Roman governor, Pilate, to grant them a band of seldiers to guard the sepulchre, lest, as they said, the disciples should come by night and steal the corpse away. — Pilate's answer was in these words, "Ye have a watch go your way, make it as sure as you can: So they went and made the sepulchre sure, sealing the stone, and setting a watch." xxvii. 65, 66. The Evangelist then proceeds to relate the great event of the resurrection with that ingenuous and natural simplicity which characterizes the sacred historians,

and which carries upon the face of it every mark of sincerny and truth.
"" In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen and the o her Ma y, to see the *epoichre. And behold there great earthquake; for the angel of the Lord descended from beaven, and rolling back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and become as dead And the angel of the Lord answered, and said unto the women. Fear not ye; for know that ye seek Jesus that was crucified. He is not here, for he is risen from the dead; and behold he goeth before you into Galilee, there ye shall see him. Lo ! I have told And as they went to tell his disciples, behold Jesus met them, saying all hail: and they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren, them. that they go into Galilee, and there they shall see me. Now, when they were going, behold some of the watch came into the city. and shewed unto the chief priests all that was done. And when they were assembled ken counsel, they ers and had ta gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept; and if this come to the governor's ears, we will persuade him and secure you. So they took the money, and did as they were taught; and this saying is common among the Jews unto this day. Matt. xxviii. 1 - 16. "Such is the relation of this wonderful fact

given by St. Matthew, which comprehends not only his own account of it, but that also which was circulated in opposition to it by the chief priests and rulers of the Jews. -Here then we have fairly before us the two different representations of this event by the friends and enemies of Christ; of which the former asserts that it was a real resurrection, the other that it was a fraud; and beween these two we must form our opinions, for no third story has been set up that we know of, by any one.

"One thing is agreed on by both sides, viz. that the body was not to be found in the sepulchre. It was gone; and the question is, by what means? The soldiers gave out that the disciples "came by night, while they slept, and stole it away." But it is not very siept, and stole it away." But it is not very depose to any thing that passed while they were fast asleep; they could not tell in what moer the body was stolen away; or by Nor, considering the extreme severity of the Roman unlitary discipline, is it redible, that if they had been asleep, they leath to a Roman soldier to be found sleep-Nothing could have prehis post. vailed upon them to make such a declaration as that, but a previous promise of impunity and reward from the Jewish rulers plain proof that they had been tampered with, and that it was a concerted story

"In the next place, supposing the true, of what use could the dead body be to the disciples? It could not prove to or to others, that their Master was risen from the dead; on the contrary, it must have been a standing and a visible proof of the contra-It must convince them that he, instead of being the deliverer they had expected, was an impostor, and they most cruelly deceived. And why they should choose to

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inually before their eyes a lifeless corpse, an unanswerable proof of the truth of our which completely blasted all their hopes, and continually reminded them of their bitter disappointment, is somewhat difficult to be

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disappointment, is somewhat difficult to be imagined.

"The tale then, told by the soldiers, is, upon the very face of it, a gross and clumsy forgery. The consequence is, that the account given by St. Matthew is the true one. For if the body was actually gone (an acknowledged point on all sides) and if it was not, as we have proved, stolen away by the disciples, there are but two possible suppositions remaining; either that it was taken sitions remaining; either that it was taken away by the Jews and Romans, or that it was raised to life again by the power of God. If the former had been the case, it could on-ly have been for the purpose of confronting d convincing the disciples of falsehood and and convincing the disciples of laisehood and fraud by the production of the dead body. But the dead body was not produced. It was, therefore, as the gospel affirms, raised from the grave, and restored to life. There is no other conceivable alternative left.

"And that this was actually the case is proved by our Lord's appearing, after his resurrection, not only to the two women who resurrection, not only to the two women who came first to the sepulchre, but to the two disciples going to Emmaus, and to the disciples assembled together at two different times, and to all the apostles, and to above five hundred brethren at once. And he not only appeared to them silently, but he talked and ate with them; he showed them his kands and his feet; he made them handle him; he held several long conversations with them; and, at last, ascended up into

with them; and, at last, ascended up into heaven in their sight.

"These were things of which the plainest and most ignorant men cou d judge. It was impossible for them to be deceived in an object, which they were wall acquainted. ect with which they were well acquainted, and which presented itself to all their senses.

"But there is another most decisive proof, arising from their own conduct that they were perfectly convinced of the reality of our Lord's resurrection.

"It appears that the apostles were far from being men of natural courage and firmness of mind. When our Lord was apprehend-ded, all his disciples, we are told, forsook him and fled. Peter followed him afar off, and went into a ball in the palace of the high priest, where the servants warmed themselves, and being there charged with being a disciple of Jesus, he peremtorily denied it three times with vehemence and with oaths. It does not appear that any of his disciples attended in the judgment half to assist or support him; and when he was crucified, the only persons that ventured to stand near his cross were his mother and two or three other women, and St. John. They all, in snort appeared discussed and terrified with the late of their Master, alread to acknowledge the sughtest connexion with him, and ed to meaner them. But im nediately after the resurrection of their Lord, a most aston-ishing change took place in their conduct. From being the most chaid of men, they suddealy became courageous, undadated, and intrepid; they holdly preached that very Jesus, whom but a short time before they had deserted in his greatest distress; and al-though his crucifixion was fresh before their though his crucifixion was fresh before their eyes, and they had reason to expect the same or a similar fate, yet they persisted in avowing themselves his disciples, and told the Jews publicly, "That God had made that same Jesus whom hey had crucified, both Lord and Christ!" Acts ii, 56; and when they were brought before the rulers and eleges to be examined. ders to be examined, respecting the lame man whom they had cured at the gate of the temple: "Be it known unto you all (said they) and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom yo crucified, and whom God raised from the dead, even by him does this man stand here before you all. This is the stone that was set at nought of you builders, which is become the head stone of the corner, neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." Acts iv,

10, 11, 12, "And when a second time they were brought before the council, and forbidden to teach in the name of Jesus, their answer was, "We ought to shey God rather than man. And when they were again reprimanded, and threatened, and beaten, yet they ceused not in the temple and in every house, to teach and to preach Jesus Christ; and to teach and to preach Jesus Christ; and with great power gave the apostles witness of the resurrection of the Lord Jesus." Acts v. 29, 42. Acts iv. 33.

'In what manner now shall we account for this sudden and most singular change in the disposition, and as it were in the very constitution of the apostles? If Christ had not risen from the grave, and his dead body was in possession of his disciples, was this calculated to inspire them with affection for their leader, and with courage to preach a doctrine which they knew to be false? — Would it not, on the contrary, have increased their natural timidity, depressed their spirits, extinguished all their zeal, and filled them with indignation and borror against a man who had so grossly deceived them, and robbed them under faise pretences, of every thing that was dear and valuable to them in the world? Most unquestionably it would. Nor is it possible to account in any rational way, for the strange revolution which took place in their minds, so soon after their Master's death, but by admitting that they were July persuaded and satisfied that he rose from the grave.

"It may be said, perhaps, that this persuasion was the effect, not of irresistable evidence, but of enthusiasm, which made them fancy that some visionary phantom, created solely by their own heated imagination, was the real body of their Lord restored to life. But nothing could be more distant from enthusias n than the character and conduct of these men, and the courage they manifested, which was perfectly calm, sober, collected, and cool. But was completely repels this and cool. But were completely repels this suspicion to, dely bitterest adversaries never once access than of enthusiasm, but charged them each a crime which was utterly inconsistent with it, fraud and theft; with stealing away the body from the grave. And if the did the after eyes, how was it possible the did the act eyes, how was it possible the did to the eyes of enthusiasm short of madness (which was never alleged against them) to mistake a dead body for a living man, and touched and conversed whom they saw, and touched and conversed with ? No such instance of enthusiasm ev-

The resurrection of our Lord being thus er occurred in the world. established on the firmest grounds, it affords , the body. - Curbuit's Clinical Lectures.

an unanswerable proof of the truth of our Savior's pretentions, and consequently, of the truth of his religion; for had he not been what he assumed to be, the Son of God, it is impossible that God should have raised him from the dead, and thereby given his sanction to an imposture. But as he did actually restore him to life, he thereby set his seal to the divinity which he claimed, and acknowledged him, in the most public and authoritative manner, to be "his beloved Son, in whom he was well pleased." Matt. iii.

EASTERN CHRONICLE. "And catch the manners living as they rise."

GARDINER, NOVEMBER 28, 1834.

SENATORIAL RESIGNATION. - Hon. Peleg Sprague, a Senator in Congress from this State, has published a Communication addressed to the members elect of the next dressed to the members elect of the next Legislature, giving notice that on the first day of the meeting of that body, he shall communicate his resignation of the office which he now holds, and presenting his reasons for taking this course, which are, in short, that the people at the late gubernatorial election, he being a candidate for Governor, decided against him politically, and that therefore he feels bound to submit to their will. He did not resign at the call of the Legislature last winter, he says, because the Legislature last winter, he says, because the tenor of the office according to the Constitution is six years, and he does not believe the framers of that instrument intended that this tenor should be changed to that of holding the office during the pleasure of the Legislature as different parties might happen to gain the ascendancy; for at this rate the office might be but an annual one. He preferred to go beyond the Legislature, to hear the voice of the received. hear the voice of the people—that power having decided against him, he now resigns the office. His six years would have ex-pired on the 4th of March next.

The ice which caught across our river in some places on the 17th inst. as mentioned in our last, remained in its place but a few hours - a north eastern rain storm having suddenly removed it to the ocean.

Accident. - In Stoughton on the 14th inst. Albert Capen, son of James Capen of Gardiner, Me. while on a gunning excursion had his left arm so badly fractured by the accidental discharge of his gun, that amputa-tion became necessary. The whole charge of shot passed through his arm just above the wrist joint, thence through his coat and vest, striking against his left breast with so much force as to make a small wound in the flesh. He is doing as well as from the nature of the wound could be expected .- Bost. Pat.

Business of Franklin, Mass. - It is stated that in the town (or township) of Franklin, near Wrentham, Mass, contaming a population of about 1,700 persons, the value of the straw hats manufactured by the females, is between 75,000 and 80,000 dollars a year.

Thunder and Lightning. — A fellow was lately swigging at the bung hole of a gallon keg, with all the ardor of one who really loved its contents. The beg in reply to his drafts, went clug, clug, clug — on which an anxious expectant standing by, remarked: "Jim, you'd better stop, don't you hear the thunder?" "No," replied Jim, "but I see the keg begins to lighten!"—Balt. Visitor.

Singular Suit for Damages. - The editor of the Painesville (Ohio) Telegraph has been such and cast in damages of \$53 41, for printing the name of a lawyer thus, "isaac paine:" the lawyer putting forth in his plea for damages, that it was a libel, and signified that he was a man "of mean and small capacity."

By the late Treaty concluded with Spain, the latter agrees to pay to the United States \$500,000.

The State of Georgia has purchased of his owner, at the price of eighteen hundred dollars, a negro man named Sam, with a view to his emancipation, for his services in extinguishing the fire on the State House, which occurred upwards of a year ago.

A gentleman in Darien, Ga. offers to furnish a person who will accomplish the feat of ten miles an hour on foot, proposed by Mr. J. C. Stevens if he will consent that the trial be made over the Savannah trace

12,000 gallons of illicit spirits have been seized by the excise in the vicinity of Londou, for which penalties sought to be recovered, will be about £50.000. The firm implicated, have offered \$20,000 to effect a compromise.

Capt. Vincent, of the brig Eliza Ann, arrived last evening from Cape Hayrien, brings information of the death of Samuel Israel, Esq. United States Consul at that place, which took place on the 23d ult.

The editor of the Thomaston, Republican says, " Within the last year three husbands have been tried in this State for killing their wives; and about a dozen divorces have been granted."

By the recent eruption of Vesuvius, the habitations of 180 families have been swallowed up, and 800 individuals bereft of an asylum. The Neapolitan government, to asylum. The Neapolitan government, to alleviate the distress, is distributing the common lands to those whose property has been entirely destroyed.

The emotions of the mind have a powerful influence upon the stomach. Let a person who is going to sit down to dinner with a good appetite receive a piece of news, either exceeding joyful or exceedingly distressing, his appetite goes in a moment. Children who are about to set out on a journey, it is well known, cannot eat. This whea I was a child used to be called "journey proud." On the other hand, a blow upon the stomach will sometimes take life instantly; a drink of cold water, when the same effect. Attend to your companions when on a journey about, as their stomachs grow empty, how sullen and silent the whole party becomes! let a crust of bread, a little sheese, a glass of ale or wine be taken, and neerfulness immediately reigns, even long before any nutriment has had time to reach the general circulative system. These things all show the general sympathy beother part of tween the stomach and

From the London Herald of Oct. 17. DESTRUCTION BY FIRE OF BOTH HOUSES OF PARLIAMENT.

About half past six o'clock last night the neighborhood of the Parliament Houses was thrown into an extraordinary consternation by the bursting forth of an immense volume of flame from the lower end of the House of of flame from the lower end of the House of Lords, and over apartments known as "Howard's Coffee House." This is directly opposite Henry VII.'s Chapel, and in the corner next to Westminster Hall; so that the spot where the fire commenced was so centrally a coupling the heady of the tral as equally to endanger the body of the House of Lords, thence to the passages and lobbies leading to the House of Commons, and on the right to the Committee rooms, and Bellamy's Members' dining rooms, soon all were in flames. The body of the House of Lords, taking within its range the several official apartments that are over the piazza and which face Palace yard, thence proceeding to Painted Chamber, and extending to the Library of the control of the piazza the control of the piazza the to the Library, which was originally most valuable, and has recently been much enlarvaluable, and has recently been much enlarged. All these were eventually destroyed but not till about one o'clock; and even at that time the flames were continuing. The Library, which was a modern, large and beautiful building, was soon completely despendently beautiful building. beautiful building, was soon completely destroyed, the roof falling in with an immense crash, and almost all the books, and many parts of the collection, which were of the most rare and valuable quality, were all burnt. The front of the building was much longer in being destroyed; but by 9 o'clock the whole of the apartments constituting it were in flames; and soon after the central or projecting portion of the building where or projecting portion of the building, where was the staircase leading to the Lords' entrance into the body of the House at the Throne end, fell with a tremendous crash. The smoke afterwards was so dense, as for many minutes to obscure the flames and darken the atmosphere; but when they did burst forth again, it was with its terrific splendor increased. The octagonal tower, near the pier, and the royal entrance, which faces Abingdon street, was a remarkable object in the progress of the conflagration. The different colored flames that burst from its several windows and through its roof, amidst so much ruin, excited the most painful astonishment and admiration. The low-er room of this tower, and which is over the Peers' entrance, is the Lord Chancellor's retring or robing room. Though the fire raged on all sides and above, this room was spared at least till one o'clock. No doubt it was a mere shell; but the flames had not burst from its windows. Beyond the library is the new gallery, with its beautiful scagliola columns and elaborately tasteful cupola. It was the work of Sir J. Soane. That gal-lery and the staircase are preserved; an es-cape that is attributed to a thick party wall separating it from the Library. The new buildings beyond this gallery, termed the Parliament Offices, built in Cotton Garden, and where there are many papers, are chief-

ly preserved,
Another direction taken by the fire was
the range of buildings leading to the Commoners' entrance in St. Margaret's Church.
It consisted of Members' waiting rooms on the ground floor; above were committee rooms, Nos. 11, 12, &c. and the next floor consisted of committee rooms, dining rooms
Bellamy's Kitchen, or Members' diningroom—a memorable place for many a year.
The whole of this range of building was consumed, nothing but the walls being left

by about eleven o'clock.

The fire so threatened and surrounded the The fire so threatened and surrounded the Commons' end of Westminster Hall that the utmost anxiety prevailed for its safety; and the alarm was increased by the fact that the Hall is occupied with a good deal of scaffolding, in promotion of the work of the renovation of the interior. The extraordinary efforts made, we believe, proved successful; if the windows were wholly or partially de stroyed, certainly more injury was not done

The third direction taken by the fire was still more destructive and extensive than the course which led to the destruction of the House of Lords, its library, &c. It here destroyed the immensely extensive offices connected with the House of Commons, consisting of scores of large rooms, all occupied with books, papers, and precedents, besides attacking Mr. Ley's house, in Cotton garden. It also destroyed the Commons' Library, which consisted of two floors, and was much larger than that of the Lords, and contained an invaluable Library. How many of the books were preserved, or whether all were destroyed, we could not learn. It next extended to that venerable building the House of Commons itself, and it was soon a shell, the fire passing on to the Speaker's house, three fourths of which were burnt, when, at one o'clock, we left the scene of these extraordinary devastations. Unfortunately, no engines could be brought near so as to afford any means for even attempting to check the progress of the fire; and the building having much wood around it to cover the beautifully painted walls, and a wooden under roof, was the aptest fuel for the flames any where found. Beneath the House of Commons was the Speaker's official dining room, where he sessionally entertained the members - a remarkably curious, antique, and magnificent chamber, singularly carved and decorated, which was entirely destroyed. Indeed, wherever the fire commenced it completed its work.

To attempt to estimate the loss would be no easy task; but, from what we heard stated by competent judges, it may be safely said that half a million would not replace property positively destroyed!

THE PARLIAMENT HOUSE. - The English papers are half filled with details connected with the conflagration of the Parliament House. Some of the editors lament the loss and consider it a calamity — others speak of it in tones of exultation. The following is it in tones of exultation, from the Liverpool Standard : -

The throne is burnt; the proceedings of the reformed parliament, all their worthless records, all their bills and motions, and notices of motions, are harled into oblivion; the woolsack is destroyed and the House of Lords, as well as the House of Commons, is ow a heap of smouldering ashes! In one night all that was venerable in the Armada tapestry, all that glittered in the canopy which covered kings, all that was ancient or dear to memory in the chapel of St. Stephen.

Faithfuls, Buckinghams, Bulwers, Roobucks, Humes, Wilkes, Bishes, Whittle Harveys, Morrisons, and such persons, all, all, the good and the bad, the time-honored and the mob-polluted, has been consigned to the flames, and the walk and refers which all, the good and the bad, the time-honored and the mob-polluted, has been consigned to the flames, and the walls and rafters which sheltered the "collective wisdom" of the nation will shelter them no more! The place has disappeared like the gourd of the prophet, and we have only to regret that the reminiscences of the deeds of those who have brought so much humiliation upon their country have not perished with them. The have lost the temple, those who dishonored it and made it a reproach to the intelligence

of the age, still remain ! We can hardly imagine that there is a single individual in the country who is sorry at what is called the "calamity." The conductors of the London press generally, who have lately, and particularly since the passing of the abominable poor law bill, been increasing in their distrust and dislike of the House of Commons, seem to amuse themselves like Nero who fiddled when Rome was burning. They are quite facetious over the ruins of the two houses. The Times rakes together all the jests perpetrated on the occasion.— The poor Chronicle, that never aspires to wit, and cannot appreciate it in others, treats wit, and cannot appreciate it in others, treats
the affair with unusual coolness. The Globe
is in its ordinary way flippant over the fire,
like a penny-a-line at Bow-street on a Monday morning. The True Sun rejoices as
Boatswain Smith would at the burning of a
gin-palace, or a house of doubtful reputation.
The Morning Post is as merry as a sailor
who has escaped shipwreck; and our excelwho has escaped shipwreck; and our excel-lent cousin of the Standard is laughing in his sleeve as Caleb Balderstone did at the comi-cal and politic conflagration of Wolfscrag. The Herald alone is sentimental like an old apple woman overturned in the streets by an omnibus. But last of all the Morning News is not quite inconsolable, although it is under some apprehension, that as the philosophers have ruined the trade of London, and driven it to Liverpool, the incendiaries may send the houses of legislature in a similar direc-

Some writers in this country are puzzled to understand why Hannah Moore, who lived to nearly ninety years of age in the state of single blesse iness, should be styled Mrs. — The explanation is easy. When single la-dies in England have attained to such an age as to preclude all hope of their ever changing their names, it is customary for them to assume, and for their friends to give, that title which is deemed the most in unison with age and gravity. We observe that Hannah Moore was called Miss till she was nearly fifty.

Taxes in England. - The following very curious document is copied from a manuscript of the celebrated Benjamin Franklin, preserved in the British Museum: — "In the year 1600, the last but one of Queen Elizabeth, the whole of the public revinue amounted to no more than 600,000l per annum. In the year 1633, the 8th year of King Charles the First, to 800,000l: in 1660, the 12th of Charles the Second, to 1,200,000l; in 1690, the 2d of James the Second, to 1,900,000l; in 1714, the 12th of Queen Anne, to 3,200,000l; 1751, the 25:a of George the Second, to nearly 6,000,000l; in 1765, the 5th year of George the Third. 1765, the 5th year of George the Third, to 10,300,000l. Thus from Queen Elizabeth to Charles the Second's time our public bur-dens were doubled, being a space of about 60 years; and from thence to the last of Queen Anne's reign, about 54 years, nearly trebled; from 1714 to 1751 that again nearly doubled; and what is still more extraordinary, this last enormous burden increased from 6,000,000l to upwards of 10,000,000l. in the narrow compass of 14 years, being from 1751 to 1765.

Kennebec County Temperance Society.

Kennebec County Temperance Society.

The Annual Meeting of the Kennebec County Temperance Society will be held in Augusta, on Wednesday the 10th day of December next, at 10 o'clock in the forenoon, at Rev. Mr. Tappan's meeting house. An Address will be delivered in the forenoon, and in the afternoon the business of the Society will be transacted. It is respectfully urged upon the local societies to send full delegations of their best and strongest men, and such as are most sincere and sealous in the cause of temperance. Several important questions will come up for discussion, and it is hoped that the annual meeting will give the great reform a fresh impulse throughout the country. The attendance of the ladies on this occasion is particularly invited, not doubting that they will find something in the proceedings of the day to interest them, and that their presence will animate and cheer those who participate in H. K. BAKER, Secretary of K. C. T. S.

Br. Stevens, will preach at Abion Town House, on Thursday evening the 4th of Dec. Likewise he would inform his frien a at Lincoln that he will preach with them on the 1st Sabbath of Dec.

MARRIED,

In Turner, by Rev. G. Bates, Mr. Daniel Chase of Litchfield to Miss Lucy Heath. Mr. Freeland Marble to Miss Eliza, daughter of Col. Cyrus Clark. Mr. Henry Timberlake of Livemore, to Miss Mary Whitman of Juruer.

In Thomaston, Mr. Ephraim Hall to Miss Harriet

In Prospect, Mr. Hiram Haynes to Miss Eliza Har-

In Saco, Mr. David Tompkins, of Pittsfield, N. H. to Miss Hannah L. Stevenson, of Saco.

DIED,

In St. Albans Nov. 8, Miss Mary M. Footman aged 20 daughter of James Footman Esq. This worthy young woman was a firm believer, in the final salvation of all mankind, and she has left an evidence in the memory of her friends, that this divine truth is addense. memory of her friends, that this divine truth is adequate to the support and comfort of those who heartily embrace it, even in the hour of sickness and death.

She endured a lingering sickness with patience, and resignation; and in her last hours while surrounded by weeping friends, and relatives, her tranquility and unwavering confidence in God's universal benignity were truly consoling. In this faith she met the grim messenger without dismay, and calmly resigned her soul, into the hands of that God who gave it.

In Norridgwock, on the 18th ult, Mrs. Mary Bates, consort of flon. Solomon Bates, and mother of Rev. George States of Turner, aged 69 years. This excelent and exemplary matron was born in the town of Taunton. Mass; but removed into Maine forty six years ago. She had been a member of the Society of Friends about 40 years to which she was affectionally years ago. She had been a member of the Society of Friends about 40 years to which she was affectionally attached and by which she was greatly beloved. During the last even or eight years, she had been liberal, having many pleasing hopes of the salvation of all mankind. Mrs. B. had, with all a faithful mothers tenderness a d care, brought up a family of eleven dear to memory in the chapel of St. Stephen, and all that was repulsive in the benches and board, recently trampled upon and degraded by the tools of the Irish priests, by the dead who die in the Lord," Com.

No stronger proof of the ingenuity and skill of the artist, not evidence of the complexity of the machinery, is required, that the readiness with which the figure writes any sentence requested by the audience. The figure, itself, being of full size, has quite an interesting appearance. The moving of the eyes and eyelids, just previous to its commencing to write, and the peculiar inclination of the head and body, as though mind itself had its influence on the position of the figure, gives the appearance of thoughtfulness and life to the automaton, and has a ngure, gives the appearance of thoughtful-ness and life to the automaton, and has a pleasing effect on the spectator. The ma-chinery is so constructed as to enable the fig-ure to supply itself with ink, as required, from an ink stand placed on the table; also to address the audience by easy and grace-ful motions. — U. S. Gazette,

Corns. —A piece of tobacco, moistened with water, and bound upon the corn, acts as an effectual cure. We have tried it and found it so — have recommended it to others who have found the same relief. If you are afflicted bind on the weed, and do not ape the Chinese, and we will warrant you free from corns in six months. — N. H. Spect.

Language of Birds. — A crow, in 1918, in Scotland, attempted to seize one of a brood of 18 chickens (a very unusual attempten the part however), while in the act of darting down, a servant opened the window and frightened it away. In the course of the day, exactly thirteen crows made their appearance, and each one seizing a chicken, flew off in triumph with the whole family of infant bipeds. - Scientific Tracte.

NOTICE

A LL persons are hereby forbid harboring or trusting, Enoch Flanders and Wife, David Mero and Wife and Hannah Plummer, on my account. The above named persons are Paupers in the town of Jefferson and I have contracted and made provision for their support.

Jefferson, Nov. 21, 1834.

AS*8w

NEW HAT STORE ... H. CHESLEY would respectfully announce to the Citizens of Gardiner and vicinity that he has taken the Shop recently occupied by L. L. Macomber, where he intends to carry on the HATTING BUSINESS in all its branches.

Those persons who have so liberally patronized L. L. M., are respectfully invited to call at the old stand where he will have constantly on hand and for Sale wholesale and retail Boston and New York HATS of severy description.—Also, those of his

HATS of every description,—Also, those of his own manfacture. FUR and HAIR SEAL CAPS of all descriptions and warranted equal to say in the State. All of which will be sold at prices that ean-State. All of which will be sold at prices that cannot fail to please.

N. B. CASH paid for Hatting and Shipping FURS.

Gardiner, November 20, 1824.

47 8m

NOTICE.

to my son CHARLES OSGOOD his time, and shall not pay any debts of his contracting or claim any of his carnings after this date.

STEPHEN OSGOOD.

Gardiner, November 17, 1834. SCHOOL BOOKS & STATIONERY.

UST received and for sale by WM. PALMER a complete assortment of School Books and Stationery which will be sold at the lowest prices. 47tf

HOUSE FOR SALE.

THE subscriber offers for Sale his DWELLING
HOUSE, situated in Gardiner Village. To Citizens of this Village no description is needed, but if
any person elsewhere, wishes to purchase a pleasant
residence in the flourishing village of Gardiner, he
may rest assured, none more pleasantly and conveniently situated can be found here. The house is two
stories, with an ell, wood-shed and stable ettached.
It commands a heautiful view of the river for two
miles, with all the wharves on both sides and at howman's Point. The lot contains about 3-4ths of an
acre and is situated upon two streets, and all the sta-

man's Point. The lot contains about 5-4ths of an acre and is situated upon two streets, and all the stages pass by it every day.

The premises will be sold at a great bargain, as the sub-criber contemplates a change in his business which may require a change of residence.

N. B. The FURNITURE, or such portions of it as may be wanted, will also be sold to the purchaser of the house, if desired.

P. SHELDON.

Gardiner, November 10, 1824. Gardiner, November 10, 1824.

NEW FALL & WINTER GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its brauches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accomplation of his customers, to merit a continuance of their patrons——Among his selection are the follow Black, blue, brown, often dablia, and Oxford calor.

Black, blue, law

Black, blue, land

VESTING.

He keeps va gall kinds.

READY MAL avoid assertment of Ready MAL above articles of por Cash.

Gardiner, 6th November, 1834.

JAMES LOUGHREY. TAILOR.

In the Shop late sy occupied by Mr. Samuer. Crow-Ell, opposite "Sager's Tayora." GARDINER, MK.

GARDINER, Mr.

PLATTERS himself from his many years experimence and success in the principal Cities in the United States that he shall be able to suit all those who may call upon him, both with well fitting and fashionable Garments, and as to workmanship he considers himself not second to say in the United States.

Particular attention paid to CUTTING and Garments warranted to fit.

37- The latest New York fashions daly received.
45tf.

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved and all business of said firm will be settled by S. O. Broadstreet who is duly authorized to settle the same.

S. O. BROADSTREET,
R. H. GARDINER, JR., for late firm TOBEY & GARDINER.

45

WINTER IS COMING. BY RUGH MOORE.

Old Winter is coming again - alack ! How icy and cold is he! He cares not a pin for a shivering back —
He's a sancy old chap to white and black —
He whistler his chills with a wonderful knack,
For he comes from a cold countree!

A witty old fellow this Winter is —
A mighty odd fellow for glee!
He eracks his jokes on the pretty sweet Miss,
The wrinkled old maiden, unfit to kiss —
And freezes the dew of their lips — for this
Is the way with old odd fellows like he!

Old Winter is a frolicsome blade, I wot — He is wild in his humor, and free! He'll whistle along for the 'want of his tho't' And set all the warmth of our furs at nought. And ruffle the laces by pretty girls bought;
For a frolicksome fellow is he!

Old Winter is blowing his guets along,
And merrily shaking the tree!
From morning to night he will sing his song
Now meaning and short, now howling and long,
His voice is loud, for his lungs are strong —
A merry old fellow is he!

Old Winter's a wicked old chap, I ween ed as over you see ! As wicked as ever you see?

He withers the flowers, so fresh and green —
And bites the pert nose of the Miss of sixteen,
As she trippingly walks in maidenly sheen?
A wicked old fellow is he?

Old Winter's a tough old fellow for blows, As tough as ever you see!

He will trip up our trotters and rend our clothes
And stiffen our limbs, from our fingers to toes;
He minds not the cries of his friends or foes;
A tough old fellow is he!

A cunning old fellow is Winter they say,
A cunning old fellow is he!
He peeps in the crevices day by day,
To see how we're passing our time away,
And mark all our doings, from grave to gay!
I'm afraid he is peeping at me!

AFFECTING CASE OF THE EFFECTS OF INTEMPERANCE, AND THE WANT OF DECISION OF CHARACTER. (From an Address of the Rev. John A. Yates, Profesi or of Oriental Literature in Union College.]

"It is nearly twenty years since, that a youth from the interior of the country. was sent to one of our popular towns to complete his academic and collegiate education. He was the only and beloved child of a widowed mother. He possessed talents of a high order, industrious habits, pleasing address, a joyousness and hilarity of disposition, which gathered around him a numerous circle of friends and associates. As his mind developed itself, he exhibited a fascinating power of conversation, and that brilliancy of wit which has always exposed its possessor to the temptation of conviviality. -With the ardor of his temperament, and beyond the reach of parental restraint, he yielded to these temptations, and fell into painful and frequent excesses. It was agonizing to see the fangs of the destroyer first imprint themselves upon a victim so costly. At this time, he received those kind and tender remonstrances, which can be dictated only by a mother's heart and written by a mother's hand. — He was melted. Weeping and kissing the letter, he made a vow to reform. He did so; but in his attempt, he found no sympathy; none with whom he dare converse on his reformation. Obliged not only to resist an incipient habit, but also to sacrifice the enjoyments of friendship -he relapsed. His career increased in rapidity, and he was shortly obliged to leave the institution of which he was a member, and retire to an neighboring village. In that place he was accidentally visited one evening by a class-mate. am the most miserable of all beings," he exclaimed - "Here is a letter from my mother, in which she forbids me her presence forever, saying, that it would kill her to see her only child a profligate son. I would like indeed to die. My prospects are blighted; and if I live, I shall be nothing but a poor drivelling wretch," He was urged to attempt his reformation, from considerations of his youth, and the natural reflection, that the severe measis parent was suggested in the agony of maternal affection for his recovery. He did reform; was restored to college; received his degrees; returned home; commenced his professional studies, and once more revived the fond hope of his devoted parent and his affectionate friends. But during all this time, he had combatted his habits and his passions alone. No one seemed to encourage him in his reformation; no one gave him a smile of approbation; and still less could any one be found to whom he could express his fears or his hopes, and find that sympathy in his feelings, without which friendship and affection are spiritless, and a mockery. But if none stood by him in his career of virtue, hundreds were found to give strength to his temptations, and zest to his Crbidden pleasures. He fell. One relapse followed another, until a fearful career of profligacy was the result, in which he sought the city of New York, as a wider field for the indulgence of his

Two years after this event, the same person who had visited this young man in a village near the college, was travelling through the city of New York, to the interior of New Jersey. Going on board a steamboat, his attention was attracted to a person stretched on the deck, and wrapped in a cloak. His curiosity was excited, and approaching the individual, he was shocked at recognizing, in the blood-shot eye and haggard countenance, the features of his college companion. He arose, and though partially nebriated, was conscious of his situation. "Are you here?" exclaimed the young Now, no more preaching; no more advice; my best friend is my "What are you doing and where are you?" inquired the other. "I've

hour? I mean to have another. My physician says, I must shortly die with my present habits; the best advice he ever gave me; and I think I may as well die in Philadelphia as New York." He was beyond the reach of expostulation; and in an hour afterwards, in a state of sottish insensibility. He went to Phila-delphia; visited his friend; was received with kindness and cordiality. "My dear friend," said he, "I have come to see you and revive old times." "I am rejoiced that you have come," replied the Philadelphian. "I wish you would stay with me; but do not allude to old times; they comprise the most painful period of my life, and the recollection is attended with shame and repentance.' The poor young man now felt himself alone in his dissipation, and accordingly yielded to the entreaties of his friend, and resolved to reform. He did so for the third time; returned home, and raised his mother from a bed of sickness, to which she had been reduced by his profligacy. But he stood alone. Again, in a thoughtless moment, he touched the maddening poison, and for the last time re-- a mortal maniac! He rushed from his native village; went to New York; from thence to New Orleans, as a deeper sink of pollution. There har-rassed with debt, haunted by remorse, and maddened with his habits, he fled to Cincinnati. In that place, he who had commenced a few years before, a life, with prospects clear and unclouded; with wealth, with talents, with friends, became through the want of decision, a begging pauper, a loathsome sot, supported by the refuse of the town; a gross pander of sensuality; until passing through the main street, he laid down at noon-day, in the kennel for his couch; its putrid filth for his pillow, and - died !

His mother ! his mother ! She rests with a broken heart, under the green sward of the village church-yard. Good God! what will thy book of remembrance unfold for poor, fallen, sinful man!

THE INFIDEL MOTHER'. BY CHAUTEAUBRIAND.

How is it possible to conceive that a woman can be an atheist? What shall prop up this reed, if religion doth not sustain her? The feeblest being in nature, even on the eve of death, or loss of her charms; who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone, woman should be pious. Gentleness, submission, suavity, tenderness, constitute part of the charms which the Creator bestowed on our first mother, and to charms of this kind infidelity is a mortal foe.

Shall woman, who takes delight in concealment — who never discloses more than half of her graces and of her thoughts - whom heaven formed for virtue and the most mysterious of sentiments, modesty and love - shall woman, renouncing the engaging instinct of her sex, presume with rash and feeble hands. to attempt to withdraw the thick veil which conceals the Divinity? Whom doth she think to please by this effort, alike absurd and sacreligious? Does she hope, by adding her petty and her frivolous metaphysics to the imprecations of a Spinosa, and the sophistry of a Bayle, to give us a higher opinion of her Without doubt she has no thoughts of marriage, for what sensible man would unite himself for life to an impious partner?

The infidel wife has seldom any idea of her duties; she spends her days either in reasoning on virtue without practicing its precepts, or in the enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approa Time arrives, leading Age by the hand. The spectre, with icy hair and silver hands, plants himself on the threshold of the female Atheist; she perceives him and shrieks aloud. Who shall now hear her voice? Her husband? She has none, long, very long has he withdrawn from the theatre of his dishonor. Her children? Ruined by an impious education, and by maternal example, they concern themselves not about their mother. If she surveys the past, she beholds a pathless waste; her virtues have left no traces behind them. For the first time she begins to be sensible how much more consolatory it would have been to have a religion. Unavailing regret ! When the Atheist, at the term of his career, discovers the illusions of a false philosophy; when annihilation, like an appalling meteor, begins to appear above the horizon of death, he would fain return to God; but it is too late; the mind, burdened by incredulity, rejects all conviction.

How different is the lot of the religious woman! Her days are replete with joy; she is respected, beloved by her husband, her children and her household; all place unbounded confidence in her, because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of this Christian is strengthened by her happiness, and her happiness by her faith; she believes in God because she is happy, and she is happy because she believes in God.

By frequently visiting "the widows and fatherless in their affliction," by ameliorating their miseries - relieving their distresses and pouring into their bosoms the balm of consolation, we enkindle in our bosoms the generous flame of humanity, and perform, in a humbler sphere, TRUTH AND SINCERITY.

We should labor to excite in children a detestation of all that is mean, cunning, or false, and to inspire them with a spirit of openness, honor and candor, making them feel how noble it is; not merely to speak the truth, but to speak the simple, unaltered truth, whether it tell for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behavior to them should be fair without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble. For instance, to assure a child that the medicine he is to take is pleasant, when it is not so. Artifice is generally detected even by children. There is much in the old proverb, "a cunning trick helps but once, and hinders ever after."

Great caution is required in making promises: but when made, children should see that we are strict in performing them; our word passed must not be

The meanness of tale bearing and detraction should be strongly impressed upon the mind in early life; and children reminded, that, not only duty, but a sense of honor should lead them not to speak any thing of an absent person, which they would not speak where he present.

If we have grounds to suppose a child guilty of misconduct, it is better to ascertain the truth by our own observation or the evidence of others, than by forcing confession from himself. Yet sometimes it may be necessary to question him in order to find out the certainty. This must be done with great caution, not with that vehemence and hurry so commonly employed on such occasions, but with calmness and affection; cautioning him against answering in haste; reminding him of the importance and happy consequences of speaking the truth; our willingness to forgive, if he freely confesses his fault, and shows himself upright and honorable in his conduct.

And to establish a habitual regard to the principle of honesty, children should be permitted to pick up the smallest article without inquiring to whom it belongs. This easy rule, and asking leave even when very young, before they take any thing, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced

The New-Yorker.

UNDER this title, a new Literary Journal, of the largest imperial size, was issued by the subscribers on Saturday, the 22d of March. Its leading features are as follows:

features are as follows:

"THE NEW-YORKER" is equal in size and execution to any of the literary weeklies of this city, and at the same time afforded at a much lower rate than the cheapest of them. It will combine more completely than any of its immediate rivals the distinguishing characteristics of a literary journal with those of a regular and systematic chronicle of passing events. In short, it is designed to commend itself as a general newspaper, alike acceptable to the lover of literature, the devotee of business, and the gleaner of intelligence. It will of business, and the gleaner of intelligence.

1. Literature of the Day—embracing Reviews of New Publications, Original Tales, Essays. Poems, &c. with selections from the whole range of English and American periodical literature.

II. General Intelligence-comprising the current News of the Day, foreign and domestic, whether civil or political—carefully avoiding, however, the least semblance of partisan bias in politics, and confined strictly to the presentation of a general and impartial account of the movements of all parties whatever, without discrimination and without the exhibition of personal preference.

Should their journal receive the approbation and the support of the public, the undersigned pledge themselves.

support of the public, the undersigned pledge themselves to spare neither exertions nor expense to render its linerary character and general interest at least equal to those of its cotemporaries; and, whatever may be the mea-ure of their encouragement, they confidently assert that it shall be excelled by few in quantity of matter, or in the variety, and originality of its contents.

H. GREELEY & CO. New-York, March 22, 1834

New-York, March 22, 1834.

Conditions.—The New Yorker is published every Saturday morning, on a large imperial sheet, containing twenty-four wide and closely printed columns, at Two Dollars per annum, payable in advance. If delayed till the end of the second quarter, 50 cents will be added. Any person procuring us six subscribers and forwarding \$10 free of possatge, will be entitled to the remainder for his trouble, and in the same proportion for a larger number. Companies uniting in a remittance will be supplied on the same terms.

larger number. Companies uniting in a remittance win be supplied on the same terms. Postmasters, Booksellers, and General Agents for the circulation of periodicals are respectfully solicited to interest themselves in our behalf, and are hereby as-sured that they shall in all cases receive the highest reneration which the low price of our paper will enable us to give.

Conscriptions received at the Gardiner Bookstore by W.M. PALMER.

To the LEGISLATURE of the STATE OF MAINE for 1835.

THE Petition of the Kennebec Boom Corporation respectfully represents—That doubts have arisen as to the construction of the provision of the Charter which relates to the delivery of logs, and that the Charter is in other respects imperfect; and that the interest and convenience of the owners of Timber would be promoted and secured, and the privileges, rights and duties of the Corporation made certain and established by suitable amendments and alterations of the Act of Incorporation: They therefore pray; that the Acts of Incorporation may be so altered and amended as to make at the duty of the Corporation to raft all logs which may come into their Booms, within a reasonable time thereafter, the owners thereof giving seasonable description of their respective marks to the Agent or Agents of the Corporation; and that the Corporation be allowed so much additional toll or boomage as may be deemed just and proper. And that such further alteration and amendments may be made as shall appear to the Legislature to be necessary and proper.

P. SHELDON,

Agent for Ken. Boom Corporation.

Gardiner, November, 5, 1834.

At a meeting of the Kennebec Boom THE Petition of the Kennebec Boom Corpora-

At a meeting of the Kennebec Boom Corporation, holden November 5, 1834, it was voted, "That their Agent prepare and present to the next Legislature a petition for the objects and purposes set

forth in the foregoing.

Attest: P. SHELDON,

See'y of the Ken. Boom Corporation.

ALMANACS for 1835.

Thomas', Robinson's, Comic, Finn's, Davy Crockett's and Miniature ALMANACS for 1835, for Sale by the Gross, dozen, or single at the Gardiner Bookstore. November 11, 1884.

THE CHRISTIAN FRIEND.

SHOULD the plan be approved by our friends gen-erally, the publisher of the Christian Intelligencer will issue from the Office of that paper, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissermination of the doctrines of the final purification, holiness, and happiness of the whole family of

The plan apon which he proposes to conduct The Christian Friend, is as follows: It will contain brief Christian Friend, is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by limitarians to be inconsistent with faith in the "restitution of all things" Scriptural illustrations. Occasionally Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morals and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c., &c. Acrimonious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youths, tastes, inclinations and pursuits of females and youths, but we trust it will not be devoid of interest to mascu-

but we trust it will not be devoid of interest to masculine minds of every age and grade.

It will be published once a fortnight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folded once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save po-tage, as the postage on a whole sheet is no more than on a half; and a naper issued once a fortnight on a whole sheet postage on a whole sheet is no more than on a half; and a paper issued once a fortnight on a whole sheet will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an invariable rule.

variable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individuals free of postage, as many papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for tuenty papers shall be entitled to a copy of Whittemore's "History of Universalism" — and some other Universalist Book or Books of equal value for every additional ten copies so ordered.

The publication of The Christian Friend will be commenced so soon as such an expression of our Christian friends opinions shall have been received, as wil warrant us in the belief that the plan is favorably It will be proper here to remark, that most of the

matter that may appear in The Christian Friend will also be inserted in the Christian Intelligencer. Gardiner, July 16th, 1834.

THE GARDINER SAVINGS INSTITUTION Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to enurage the industrious and prudent, and to induce ose who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by some thing for a period of life, when they will be less able

to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposites will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to to the by-laws. bly to to the by-laws.

Deposits as low as one dollar will be received;

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses. The TRUSTEES will take no emolument or pay for

The TRUSTEES will take no emonument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a bor-

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally As no loans are to be made by this Institution on per sonal security, it is plain that this affords a safer in-vestment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, if so ordered at the time, cannot be withdraw until they become of age.

Those who do not choose to take their interest from Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such sureties as the corporation shall think suitable."

ROBERT H. GARDINER, PRESIDENT

TRUSTEES, Peter Grant, Esq., Edward Swan, Esq., Hon. George Evans,
Alfred G. Lithgow, Esq.,
Mr. Henry B. Hoskins,
Mr. Henry Flowman,
Capt. Jacob Davis,
Geo. W. Bachelder, Esq. Arthur Berry, Esq., Capt. Enoch Jewett, Mr. Richard Clay, Rev. Dennis Ryan,

Ansyl Clark, Treasurer, H. B. Hoskins, Secretary.
Gardiner, July 3, 1834.

HITCHCOCK'S Newly Invented Snuff.

Por the cure and absolute relief of Catarrh, dizziness of the Head, weak-eyes, nervous head
aches, Falling sickness fits, and Infants troubled with
smuffles, partial shocks of Palsy, &c. &c.
Prepared and sold by F. G. COOK, Augusta,
Maine. For Sale by JAMES BOWMAN, Apothecary—Agent for Gardiner, Maine.
Price 25 cents and 17 cents.
September 25, 1834.

Paige's New Work.

B. MUSSEY has just published 'Selection for Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge.'

(3)-All orders for the above work addressed to B. MUSSEY, 29, Cornhill, Boston, will receive prompt attention.

NEW FALL GOODS.

ROBERT WILLIAMSON Tailor and Draper

Would inform his friends and customers that he has just received a new and extensive as cloths, Cassimeres, Vestings, Trimmings, &c.

BROADCLOTHS—Black, Blue, Browns, Olives, Invisible-Green, Adelaide, Oxford and other mixtures.

A good assortment of Drab and Olive Petershams, Lion-skins, Duffels, Kerseys, &c. CAMLETS — A good assortment of imitation and Merino Camlets. Merino Camiets.

VESTINGS—A general assortment, select patterns.

TREMMINGS of the best quality kept constantly

Ready Made Clothing — A good assortment of ready made Clothing constantly on hand and war. ranted good and Cheap.

All of the above articles will be sold CHEAP, or

ade up to order at short notice for CASH. Gardiner, Sept. 25, 1834.

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J. M. CROOKER,

WATERVILLE, HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections

Smith on Divine Government Ballou on the Parables Rayner's Lectures Ballou's Examination Dation's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Rallou's Sees Huteninson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist Danvers Discussion Convention Sermons Cobb's Sermons Reply to Hawes Ballon's Examination of Channing Universalist Hymn Rooks Waterville, May 31, 1834.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known as

Hyer's Pills, the American Improved Hygeian Vegetable Medicine.

The unparalleled success which has attended the use The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilions Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague Scrofula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be refered. public with the those understood that it will restore the does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, New York, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

LOVEJOY & BUTMAN, RESPECTFULLY inform their friends and the public, that they have commenced the Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street,

At the sign of the Horse,
Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made

strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent ads and Blinds to match.
All kinds of Plated HARNESSES made of the best

All kinds of Plated HARNESSES made of the weak oak tanned Leather; Bhack, Brass and Potted mounted, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of Whips.

above articles will be sold cheap for CASH, ountry produce or on approved credit.

Old Chaises and Harnesses repaired on the short-

Gardiner, June 25, 1834.

FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsdell Place," situated at Bowman's Point in Gardiner. is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and OUT BUILDINGS. It is upon the banks of Kennelec River within 3-4ths of a mile of the centre of Gardiner Village, and is one of the most pleasant and eligi-River within 3-4ths of a mile of the centre of that one Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to ENOCH MARSHALL near the premises or to the subgraviles in Range. Apply to Exoch Bangor. to the subscriber in Bangor. SAMUEL RAMSDELL.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in

The above will be sold together or separately.

H. B. HOSKINS, Agent. Gardiner, June 30, 1834.

Dissolution of Copartnership. THE Copartnership heretofore existing between Going Hathorn and James M. Hanover Going Hathorn and James M. Handyer under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm most make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kondrick of Gardiner.

GOING HATHORN,

JAMES M. HANOVER.

Pittsfield, October 24, 1834.

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FEATHERS JUST received and for sale by GREEN & WARREN. July 8, 1864.